

The Manuell of Epictetus,
Translated out of Greeke
into French, and now into English,
conferred with two Latine Translations.

Hererunto are annexed Annotations, and
also the Apothegs of the same Author.
By Ia. Sanford.



Imprinted at London by H. Bynneman
for Leonard Maylard. ANNO. 1567.

Tetraستicon ad Reginam.

Scilicet exiguum (Princeps mitissima) quicquid
Expromit liber hic, non tamen exiguum
Site respicias, magni non muneris instar
Si libri sensum non erit exiguum.

To the most high and
vertuous Princeſſe, ELIZABETH by
the grace of God, of England, Fraunce
and Ircland Queene, defender of the faith,
long health and perpetuall felicitie.



Lthoughe I haue not attained (most soueraign Lady) to that ripenesse in knowledgē and profoundnesse in lerning, as they haue, who bothe in reding and wrting haue spente almost the whole course of their age. Yet forasmuch as paynfull practize ioyned with diligent studie, bringeth to effect ſome thing worth the labour, I tooke in hand this little Boke, as a triall in the true trade of interpreting. Which done, I thought not my trauaile myſſpent, but worthy to be published abrode for a common vſe and commoditie, and meete that of all estates he be vſually read, dayly to be had in hande, and continually to be had in remembraunce : for if a man reade this, and in reading consider it with a quiet minde voide of all care and solicitude, and being attentiuē vpon one thing wherin he is conuersant, he ſhal find (as I ſuppoſe) nothing more excellent, nothing more commodious, nothing more godly to be taughte and ſhewed vs, than the ſumme of thys

A.ij.

X
Boke,

The Epistle.

Boke, and the principal pointes herein comprehended and contained, which are these :

*Hurt no man. Obey God and nature.
Suffer iniurie. Deserue wel of al men as
nigh as thou mayst. Take in good parte
whatsoeuer chaunce without thy default.
Use such things as are giue for the neces-
sitie of life, as if thou didst not use them,
and gladly to restore the same when God
or Fortune (as we commonly say) requi-
reth the same. Repose and accompt felici-
tie in an upright and quiet minde. Fi-
nally recreate and content thy self in the
divine administration of worldly things,
as very iust and wise, and to vs auailable,
althoughe sometimes it seeme very
grieuous.*

These things so great, so profitable, so needfull
to be knownen, so auailable for well framing of
life, if we shut it within the chest of our mind,
it is far from that we should be void of all per-
turbatiōs and troulesome motions of the mind,
that we should be in felicite, and leade our life
both well and wealthilie. You may coiecture
(most gracious and soueraigne Lady) that in de-
dicating this Boke vnto your highnesse, I mene
to instruct one better learned than my selfe, and
as the Prouerbe is S V S M I N A R V A M, the
which

The Epistle.

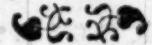
which doubtlesse is farthest off from my cogitations : for it is the signe of a man bereft of his witte, and not of a sounde and perfecte minde, to carrie wood into the Wood, and to cast water into the Sea . What shoulde I speake of the goodly vertues wherewith you are adorned ? What shoulde I set forth and with prayses extol your excellent endowments both of minde and bodie, which cause in all men an admiration ? For the Greeke tong you are to be compared to Z E N O B I A Queene of the Palmirians, who was very skilfull in the Greeke language, and in the Latin not ignorant . For Eloquence you may be likened to C O R N E L I A mother of the Gracchi . For the embracing of the holy and sacred scripture you are to be numbred with F A - B I O L A and M A R C E L L A women wel learned and studious of the heauely veritie . In brief, you may be reconed as S V S T O C H I V M was, who in hir time bicause of hir litterature and profoundnesse in knowledge, was called Nouū orbis prodigiū . Your knowledge in the French, Spanish and Italian tong I nede not declare, for vertue nedeth no commendation, nor delighteth to be ennobled with gay glossing communication : for where the sunne casteth his glistering beames, the light of the candell is diminished and obscured . This Stoick Philosopher E P I C - T E T V S wrote this worke in a large Volume, in his mother tong, and was abbreuiated by one

A.iii.

A R R I

The Epistle.

ARRIANVS a Grecian into this forme, and entituled it Enchyridion, than the which there can be no Booke to the wel framing of our life more profitable and necessary. The Authoure whereof although he were an Ethnicke, yet he wrote very godly & christianly, and as he speakeketh in other tonges, so nowe he shall speake in the Englishe language, and vnder your Graces protection shalbe published to the commoditie of many. Most humbly beseeching your highnesse, to accepte and take in good parte this little Booke, offring it as a pledge of my bounden dutie towards your highnesse, & affection towardeſ my countrie.



Your highnesse most humble and loyall subiect

James Sanforde.



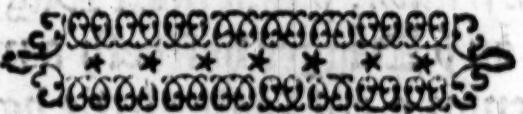
To the Reader.



His booke (gentle Reader) is entituled a Ma-
nuell, which is derived
of the Latin word Ma-
nuale, and in Greeke
is called *Enchyridion*,
because he may be contained *εν χειρι*
that is, in the hand. It is a diminutive
of Manus, as it were a storehouse, &
which ought always to be had in hand,
as the handle in the sword. This word
Enchyridion doeth not blyely signifie a
Manuel, but also a short dagger, which
is vsed in the warres, or a *Poineado*.
Wherefore some do entitle this booke
Enchyridion, y is, a short Dagger: for
like as y Dagger defendeth a man from
his enimie, euē so this little booke doth
defend one in perfectnesse of minde, &
saueth him frō the filthy fogge of wic-
ked vices. The title of eyther of these
may be wel applied to the booke, y one
respecting the quantitie, the other the
matter in the booke comprehended.
The wordes contained in him, are of
great

To the Reader.

greate force and full of efficacie, to
moue mennes myndes, for euery man
may knowe his affections in him, and
to the amending of them, he is stirred
as it were with a pricke. His stile or
maner of wordes is brief, and boyd
of all elegancie in wordes, very
much like the Pithagorean
Precepts, which they
call Diathecæ.
Fare wel gentle Reder, and
accept in good part
these my la
bours.



In Sanfordi Epictetum Anglum. E. L.

Impiger extremis rediens Mercator ab Indis
Has inquit merces India fusca tulit.
Et silet, & vendit, satis & laudasse putatur
Et precium nummi nobile pondus habet,
India fusca tulit : quid tum si Græcia ferret ?
Quid si Roma tulit ? Gallia siue tulit ?
Græcia, Roma, suis pretiū num mercibus addūt ?
Gallia si quid habet, nū quoq; pondus habet ?
Si modo pondus habet, pōdus feret iste libellus,
Qui nunc est Anglus, qui modo Gallus erat,
Græcia quem vidi Græcū, quē Romā Latinum,
Quemq; nouos docuit lingua Britanna sonos:
Impiger ad nostras quem tu Mercator ad oras
Attuleras s A N F O R D, sic quoq; sanctus eras.
Sic quoq; sanctus erit labor hic tuus, & liber idē
Et si sanctus erit nobile pondus habet.
Nobile pondus habet suauissimus ore Britānus,
At magis ore sacer nobile pondus habet.

Eiusdem Edmundi Lewkener
Libri ad Lectorem Prosopeia.

Verba libriq; docent sacræ munimina vitæ,
Virtus est claræ nobilitatis iter,
Elisij Campi vitæ sunt munera sacræ,
At comes est magnæ nobilitatis honos.
In me diuinæ lucet virtutis Imago,
Atque ego sum vitæ dux sine labe tuæ.
Ergo si cœlos, si non contemnis honores,
Tu face quod iubeo munus vtrumque feres.

A.v.

g T^o

Against curious Carpers.

Carp not ye cankred Zoiles al the men
Whose labour spente in paynfull toyle
bath ben
To blasē the badge and banner brane dis
play
Of noble vertues force and craggie way.

The byting Theon & Daphitas bolds
VVith all the railing rable manifolde
Of Zoilus sect cease biting chaps to use.
Against such who on learnings lore doe
muse.

The learned Homer, and Praxitiles,
To taunting talk, & misreports wer these
Subiect. Therfore shold I esteme my self
T' escape the iarring iawes of Zoilus elfe?

The life of Epictetus.

Epictetus a noble哲人
Iosopher in the Stoick
profession was born of
seruile parents in Hiero-
polis a Cittie of Phri-
gia, who albeit he was
a bond man, lame, and in extreme pen-
nurie, yet he doubted not earnestely
to affirme that he was a friend to the
Gods, in two verses very well known
wen among the Grækes, whiche are
cited both of Macrobius and Aulus
Gellius, and be these:

Δελθος Επικτατος γενόμενος, και
σώματι τηνερος
Κατενίλινος ιρος, κι φίλος αθενα-
τοις.

Which are of a certaine Writer tra-
slated into Latine after this manner:

Seruus Epictetus genitus sum corpore
claudus,
Paupertate irus, Dysis & amicus ego.
And may thus be Englished:
Of seruile kinde I borne was,
hight Epictete by name,
In

The life of Epictetus.

In substance pore, to God a friend
and eke in body lame.

He serued in Rome one called Epa-
phroditus familiar with the Empe-
rour Nero. And liued in Rome all the
time of Marcus Antonius raigne.
But when Domitian tooke rule in
hande, he went from Rome to Hiero-
polis where he was borne, supposing
that to be true, whiche is in the Tra-
gicall Poet. Patriam esse cuisque, ubi
quis recte ageret, that is :

A man his countrey is euen there
Where of God and man he stands in feare.

He did reade in Plato (of whome he
was a diligent Reader and follower)
in that Dialogue which is entituled
Primus Alcibiades, or *De natura ho-
minis*, that he properly and verily was
a man, whose substance altogether
did consiste in the reasonable mynde,
accommting the minde only to be ma,
and þ body but an instrument. Where-
fore whatsoeuer was withoute thys
man, he thoughte thesame nothing to
appertaine unto hym, neyther dyd he
declare

The life of Epictetus.

declare that only in wordes or bookes,
but also in hys life : for he did so with
drawe himselfe from the care & loue of
outwarde things, so little regarding
hys body, or any thing thereto belon-
ging, that at *Rome* hys house had no
doore, for there was nothing at all in it
but a bad beggerly bed of little va-
lue . Lucian the Syrian writeth
that *Epictetus* was after his
death so esteemed, that
an earthen candle
stickie that he
had, was sold for fifty
pounds.



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The Manuel of Epictetus

Cap. 1.

¶ What things are in man, and what are not.



If all things which are, some are in us, some are not. In us are Opinion, Endeavor, Desire, Eschuing, & briefly al that which is our worke. In us are not our Body, Possessions, Honours, Souerainties, and summarily al that which is not our worke. Then the things which are in us are free and franke by nature, and can not be prohibited, impeached, nor taken away. But such things as are not in us, bee seruile, feeble, and may be prohibited, impeached and taken away, as things unto other men belonging, and not ours.

Cap. 2.

¶ Of the damage which proceedeth of taking the one for the other, and of the profit in good Judgement.

If the thinges which are franke and free, thou shalte esteeme and Judge seruill, The effects of a good judgement.

The Manuel

servill, and the thinges which are not
oures, thou thynke proper, thou shalt
be sorowfull, thou shalte be troubled,
thou shalt finde thy selfe encombred, &
shalte miscontente thy selfe with God
and men. But if thou thinke onely the
things thyne, which truely are thine,
and the things other mennes, which
truely are other mens, no man wyll
constrayne thee, no man wyll hinder
thee, thou shalt blame no body, thou
shalt accuse no body, thou shalt do no
thing againste thy wyll, no man shall
hurte thee, and moreouer thou shalte
haue no enemy. For in nothing which
is hurtefull thou canst not be perswa-
ded.

Cap. 3.

¶ That other mens matters must be omitted,
our owne must be seene vnto, and that we can
not do both.

Then if thou desire such things,
remember that thou oughteste
not beyng greatly moued and
troubled, to take them in hand :
but eyther altogether thou oughteste
to

of Epictetus.

to reiecte them, or for a tyme laye the
a side, and before al things to be care-
full ouer thy selfe. But if thou desire
these things, that is to rule, to be rich,
to haue thine to prosper, peraduen-
ture thou shalte not aspire to all these
things, because thou doest desire also
the chieffest. So by no maner of means
thou art able to attain unto þ things
which giue felicitie & libertie to man.

Our considere-
ration is to
be stirred vp
and a diligent
preparation
to be vsed.

One can not
serue vertue
and vanitie.

Annotations.

All these things) That is rule, riches, &c.
because thou doest desire the chieffest)
that is, these things which Philosophie giueth,
Libertie, tranquillitie of the mynde, and secu-
ritie.

Cap.4.

¶ Howe we oughte to behauoure selues in
þcry sharpe imagination.

If any strong and sharpe Imagina-
tion, thou must accustome thy selfe
immediatly to consider, that this is
nothing else but Imagination, and
that in dede it is not as thou daimest.
Afterward search it out, and examine
it, with these rules whiche thou haste.

We must re-
frain our co-
sent before
the matter
bee plainly
perceiued.

B.j.

First

The Manuell

First and principally by this, whether
the thing concerne the things whiche
are in vs, or the things which are not.
And if it be of the things whiche are
not in vs, haue incontinently thys in
remembrance: That belongeth nothing
to me.

Cap. 5.

¶ What thing it is that one ought to desire, &
one ought to flee.

A vain flight
from discom-
modities ma-
keth a man
miserable, &
a depriuing
of desires ma-
keth a man
unfortunate.

C All to remembraunce, that the
promise and the end of desire is,
enjoying of the thyng desired:
and that the promise and ende
of eschewing is not to fall into that,
whiche one oughte to flee: He then
which cometh not to enjoy, but is de-
priued of the promise of his desire, is
not happy, but vnfortunate, and whoso
falleth on þ, which he declineth, is mi-
scrable. If the onely thou decline that
which is not agreeable to the nature
of the things whiche are in vs, thou
shalt never chaunce into that, whiche
thou shalt flee. But if thou thinkest to
exempte

Erempt thy selfe from sickenesse death
or frō pouertie, or altogether shunne
them, thou shalt finde thy selfe bnhap-
py. Wherfore thou must set apart all
the eschuing, and auoiding of suche
things as are not in vs, and transpose
these into them which are against the
nature of things, whiche be in vs. As
touching desire, thou must altogether

One newely
entred in the
doctrine of
verteue ought
not to take
to much vp-

set it aside at this present. For if thou
couet the things which are not in our
power, it must needes be, that thou be
frustrate. Howe and after what sorte
thou must desire the things which are
in vs, thou art yet vncertaine. As for
endeuoure and refraining of y minde
use it sleightly with reason, and a re-
fed deliberation.

Annotations.

Promise of desire, It is a certain faining of
desire speaking with a man. To the vnlearned sort
the wordes should be more plaine, if he had thus
spoken: when thou doest desire any thing, haue
a confidence to obtaine it, & to haue thy desire. &c
that which is not agreeable to y nature
of the things which are in vs, Against
these things verely do repugne, false opinion,

B.ij. naughtie

The Manuell

naughtie & corrupt appetite, all the perturbatiōes
of the minde, whiche the Stoicke Philosophers
would haue to be in mans power: not so per-
aduenture that they appeare nor (for that were
more beseming God than man) but that they
obeye reason. Trāspose these into them
which ar against the nature of things
which be in vs. These words seeme vnto the
ynlearned obscure, which had ben more lighter
and easy, if he had written thus: To abhorre false
opinions, foolish and evill desires, dishonestie, and
disworship. For as thou mayest flee these thin-
ges, so thou mayest eschewe them.

Cap.6.

¶ Howe we oughte to esteme the thinges
wherein we take pleasure, or which bryng vs
profite.

The nature
of the thing
derely loued
is to be con-
sidered.

I fter every thing, whiche doth eyther
delite thee, or whiche are profitable
vnto thee, or which thou louest, thou
must diligently consider the qual-
tie, beginning at the least thyngs. If
thou loue a pot, say in thys manner: I
loue a pot, the same beyng broke, thou
shalte not disquiete thy selfe, for thou
biddest wel knowe, that he was fra-
gile and brittle. Likewise if thou loue
thy

thy sonne, or thy wyfe, saye that thou
doest loue a man: if one or other chace
to dye thou shalt not be troubled, be-
cause thou dyddeſt consider well that
he was mortall.

Annotations.

If thou loue a pot, Albeit Epictet, as a diſ-
piser of riches, bringeth forth examples of vyle
thyngs, as of baynes, lactuee, and other of that
sort: yet Simplicius hath a more apte worde: If
thou hadell or roſſe a pot: that is, a brittle thing
that canot abyde or ſuffer toſſyng, or hitting a-
gainſt the walles, as glaſſe, wherof Publiā ſayth,
Fortune is as brittle as glaſſe, whiche when it
ſhineth, it is broken. Peraduenture he attuled to
Diogenes Tonne.

Cap. 7.

¶ How a man ought to take a matter in hand
that we may be voide of perturbation, & firſt by
meditation.

Seru y doest take any thing
in hande, thou muſte ſet be-
fore thy eyes þ qualitie ther-
of: as if thou wylt goe to the ry busynesse
baynes, conſider with thy ſelſe diligēt-
ly all that which may happen, & what
they

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They do. Some cast water, some are
driven out of their places, some doe a
thing to the rebuke of an other, and in
the meane season other picke & steale.

In doing thys thou shalt more cer-
tainely and constantly bryng thy mat-
ter to passe, if finally thou saye I wyll
bath my selfe, and obserue thy purpose
vnto nature agreeable, and semblably
in all things thou shalt not do amisse.
For after this sort if any harme befall
while thou arte in the baine, this say-
ing shal be in a redinesse: I would not
only obserue this, but also would not
swarue from my purpose whiche is
agreeable vnto nature, whiche I shall
not performe, if I take displeasauntly
the things which happen and befall.

Cap.8.

¶ Howe to put awaye our perturbations, thon-
rowe the consideration of the nature of such
things as trouble vs.

We are trou-
bled with o-
pinions, not
with the
things them-
selves.

The things do not trouble men,
but the opinions whiche they
conceyue of them, as for exam-
ple:

ple: death is not terrible (thē it would haue so seemed to Socrates) but because the opinion of death is terrible, death semeth terrible. Then when we are brought in the briars, or be troubled, so that we do bewaile our owne state, let vs not blame others but our selues, that is to say our opinions.

A wise man
is without
complaint.

Annotations.

Death is not terrible, If either the soule be extinguished with the body, or be transferred and caried into a better place. But if thou shalte be punished for thy offences, it is a daungerous matter, and a hard case, excepte thou be fensed with the buckler of true pietie.

Cap. 9.

The reason and proufe of the former precept with an assignation of thre sorts of men.

The vnlearned accuseth other in his owne propre faulte. He that begynneth to haue knowledges accuseth him selfe. The learned accuseth neither an other, neither him selfe.

Annotations.

B. iiiij. The

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The vnlearned, That is he, which confide-
reth not what things are his owne, and what ar
an other mannes: who requireth all things to
be done according to his wil and pleasure, that
which neither may be done, neither perhappes
ought not. **Himself** for he doth acknowledge
hys faulfe, and also is intentive and diligente a-
bout it, leaste that he stumble againe at the same
stone: that is, leſt that he claime or attribute o-
ther mens right to himselfe.

Cap. 10.

¶ That the glory in exteriour and outward
things is vayne.

We must aduaunt in the
riches of the
minde, and
not in the
gifts of for-
tune.

The vse of
opinion is
proper unto
man.

Glory not in thy selfe for the ex-
cellencie of an other thing. It
shoulde be tollerable, if a horse
aduaunting himselfe should say:
I am faire. But thou when in boſting
thy selfe, thou doest say, I haue a faire
horse: remember that thou doſt glori-
fie thy selfe for the beautie which is in
the horse. What haſte thou then? No-
thing biſides the vſe of opinion.
Therefore when in the vſe of opinion
thou ſhalt gouerne thy ſelfe according
to nature, then thou ſhalt haue wher-
with

with to auaunt thy selfe, for in any
commoditie which is thine, thou wilte
glosse thy selfe.

Annotations.

The vse of opinion, This semeth obscure
to the vnlearned. But it is euē as he shold says
In all things we ought not to follow appetite,
or the common opinion, but the iudgement of
reason. For to vse well opinion, is nothing else
than to iudge well of all things, and to obey
reason, not affection.

Cap. II.

What outwarde things are graunted vs, and
howe we should vse them, by a similitude.

Euen as in Navigation, when we oughte
men make their abode at any ha- in al things
uen, if y Mariner goeth to lande principally
for freshe water, and it hapneth to be mind
that incidently by the way, he thin- ful of God.
keth to gather cockles or oysters, yet
neverthelesse he ought to haue regard
of the shippe, and oftentimes to looke
back, whether y Master calleth: and
if he call thare, leauē all behinde, and
returne to the shippe, least that thou
B. b. being

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being bond like a beast, be not dravent
by force to the shippe. Euen so it is, in
the course of our life, as if for a cockle
or an oyster, there be gyuen vs a wife
and a childe, or other things, which
we holde deare, and wherin we take
pleasure, they ought not to put vs from
our purpose vnto nature agreeable:
But if the master do call, run vnto the
shippe, leauing these things behinde,
not looking backe towards them. But
if thou be olde, go never farre from
the ship, least that thou being called,
do fail, & that thou be not constrained.
For he which willingly followeth not
necessitie, by force and maulgre his
feeth she draveth him.

Annotations.

Least þ thou being called doſt fail. He
speaketh not of the outwardē power, but of the
imbecillitie and weaknesse of the might which
the gretet it shalbe whē age cōmeth on vs with
more few things the mind is to be occupied: for
because it is very difficulte to be voide of these,
and to fulfill that which Philosophie commandeth.
A ſingle person (if other things be corre-
ſpondent) may be in his life time, contented with

a little,

a little, and die with a more pacient minde. A wife, children, and familie, do more trouble and disquiete the husbande and father, being as well in good healthe, as sicke, than his life. I vnderstande the shippe, either to be Philosophie, or the trade of our life: the ruler and maister of the Shippe to be g o d: to whom when he calleth, who so obeyeth not, either is entreted as a slave, or else is vtterly forsaken.

Cap. 12.

¶ How we may enjoy outward things without fault or trouble.

W^Ish not that the thyng which is we muste done, be done according to thy not couet its pleasure and will. But wish that it be vaine, that done, even as it is don, and thou shalt which is be happie. Sicknesse is an impediment impossible of the body, not of thy purpose, except thou wilt thy selfe. Halting is an im- A wel fra-pediment of the legge or foote; and not med mynde of thy purpose, and so consider in eve- rie inconuenience whiche may befall, and thou shalte finde the impediment to appertaine to an other, and not to thee.

Annotations.

Pab

The Manuel

**Halting is an impediment of thy foote,
not of thy purpose.** But thou wilt say whē
thou art purposed to goe a iourney (namely if
thou want a horse, or a waggon) halting hinde-
reth thee. Epictet wil answer & say: If thou shalt
follow my precepts, thou shalt begyn no iour-
ney, whiche thou art not hable to atchieue. So
the more and greater the impedimentcs of the
body shall be, so much the more thou shalt sup-
presse appetite, and shalce take fewer things in
hande. But thou dost say, that this is the impe-
diment of purpose, and therefore very trouble-
some. Epictet denieth it to be an impediment,
to desire nothing rashly and in vaine: but affir-
meth it to be the propre part & office of a Phi-
losopher. Verily, euē a foole doth understande
this, that it is better to make appetite obey rea-
son, than to burne in vaine desires. **The impe-
diment to appertaine to another and
not to thee**) If he would graūt the foote to be
a part of the body, (neither doeth he denie it) &
the bodie to be part of man (which he seemeth
to denie) when his foote is poistered & shakled,
the bodie is also cubred, the body being cum-
bred, mā hym selfe at least wise partly is cum-
bred, but if the body be the instrument of man,
doutlesse it cā not be denied, but that the instru-
ment being mutilate and vnperfect, the worke
shalbe more vnperfect and vnmeete. For thou
shalt haue the ouerthrowe, if thy Sworde or
Dagger lacke hiltes and handle. Cap.

Cap. 13.

¶ Of the remedies which we haue against all accidentes.

I ¶ every accident thou must intinently consider what puissaunce & streghth thou hast to withstand that whiche is hapned. If any mischiefe befall vnto thee, thou shalt finde vertue whiche is good and holsome, as agaist volnptuousnesse, continencie. If laboure be offred thee, thou shalte finde strength: if wrong, pacience: and if thou shalt thus accustome thy selfe, thou shalt never be troubled with ymaginations.

Annotations.

Thou shalt not be troubled with ima-
ginations) That is, thou shalt never be ouer-
come and subdued with pleasure and sorrowe,
but shalt conquere naughtie desires, and affecti-
ons, by the helpe of wisedome and vertue.

Cap. 14.

¶ What maner of men we oughte to shewe
oure selues, when we lose outwarde worldly
goodes.

¶ Neuer

The Minnell

We do neuer lose our goods, but restore the; to him of whom we received them, that is to God.

NEuer say that thou haste loste any thing, but that thou haste restored it. If thy sonne die, he is restored. Thy liuelode is taken away, hast thou not restored it? But he which deprived thee of it, is an yll man. What matter maketh it to thee, by whome he which gaue it, hath eftsones taken it? Haue a care and regarde to all things, keping and vsing them (during the time only that thou haste them in thy custodie) as things vnto other men belongyng, euен as the wayfaring man dothe to his lodgynge.

Cap. 15.

¶ That a man ought not to lose the quietnesse of mynde, for exteriour and worldly things.

The garnishing of the minde is to be regarded above all things.

IF thou wilt profite thy self, let passe these cogitations. If I shall not be carefull of my affaires, I shall not haue wherwith to liue. If I correct not my seruāt, he will be naught. For it is farre better to famish without sorowe and feare, than to liue in abundance

dancie with a troubled minde. And it is much better, that the seruant shoulde bee faultie, than thou whiche art his maister vnhappy. Then thou must begin with the least things, the Dyle is spilte, the Wine is stolne. Consider with thy selfe, that quietnesse and securitie of the mind cost thee so much: for nothing is freely gotten. If thou call thy seruant, imagine it may so falle, that he heareth thee not, or hearing thee, to doe nothing whiche thou wouldest haue him do. But that he is not worth so much, that for hym thou shouldest be troubled.

Annotations.

It is far better to famish. &c. It may be asked not without a cause whether so greate constancie may agree with mans nature, that it may suffer and endure extreme hunger?

Cap. 16.

That for the estimation of the people we ought not abandon vertue.

If thou wilte profit thy selfe, be not displeased, if for outwarde things, tude con-
thou cciued of vs.

We muste
take pacient
ly the euill
opinion of
the multi-
tude con-
thou cciued of vs.

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shouleme to other madde or folilly.
Annotations.

If shou wilt profit That is to say in Philosophy and garnishing of the mind. For he understandeth and meaneth that progressio, whereby the tranquillitie and libertie of the mind: is increased. **We not displeased, if soz. &c.** For who so regardeth not pleasures, riches,& honor, namely if he may obtaine them: of all men he is accompted a foole, namely in these dayes. But in times past diuers Philosophers and good me for the loue they had to vertue abandoned al world ly wwealth and promotions, as Crates, Diogenes, and thys our Epictete.

Cap.17.

¶ Against vaine glory.

It is hard to
doe many
things at
once.

Seke not to seeme learned and experie in any thing , and if to any thou doest seeme, trust not thy self: for thou knowest it is not easy for a man to kepe hys purpose agreeable vnto nature, and to embrase exterior things, but it must needes be, that he which is careful of one, should be negligent in the other.

Cap.

of Epictetus.

Cap. 18.

¶ What things we ought to desire, & what
we ought not.

If thou wilt haue thy wiffe, thy chil-
dren, and thy frends to live for euer,
I thou art a fole. For thou wilt haue
in thy power the things whiche are
not, & wilt haue þ things to be thine,
which are belonging to other me. And
so if thou wilt not haue thy seruaunte
to offende, thou art a fole, for þ wilte
haue vice to be no vice. But if thou
wilt not be frustrate of that whiche
thou doest desire, this thou maiest do:
herein then exercise thy selfe.

Annotations.

For thou wilt haue vice to be no vice,
He meaneth (as I suppose) that boyes and al ma-
ner of men, by nature are inclined to vice: and
that vices cannot be repelled, but by philosophie
which yong and tender age is not able to see-
cye.

Cap. 19.

¶ What things make vs bond, and what free?

C.J.

He

The Mankell.

Who is a
maister.

HE is Master and Lord of any man, to whome (mē he will he) he maye either giue or take awaie. He then which will be frē, let him neither desire, nor s̄ee any thing, which is in an other man hys hande, and power, otherwise of necessitie he shal be constrained to serue.

Annotations.

He is Master of any man. &c. How many Maisters then hath Fortune layed vpon vs? Howe many more do we laye vpon vs, thorow the insatiable desire of transitoric things?

Cap. 20.

A rule to electe and choose things present, past, and to come, by a similitude.

Such things
as are offred
are to be ta-
ken: such
things as are
denied vs, are
not to be de-
fired.

Remember that thou muste make comparison of thy lyfe to a bancket: where if the meate standes before thee, thou muste take it modestlie: if he, whiche doth bring it, doe passe by thee, staye hym not, or if he be not yet come to thee, be not ouer gredy thereof: but stay untill he come to thee. In like manner thou must dispole

pose thy selfe, towards thy children, to-
wards thy wyfe, towards greate men,
and towards riches, so at length thou
shalt be worshie the table of y Godds.
But if thou take not that which is set
before thee, but doest refuse it : then
thou shalt not only be worthy of their
table, but to be their companion : for
when Diogenes, and Heraclitus and
other like to them did thus, worthily,
and of very good righte they were di-
uine, and so were accompted.

Annotations.

Worthy the table of the Goddes)
He signifieth, that the despising of outwarde &c.
worldly things is a certaine heauenly thing, &c
that it maketh a man like to God. They were
diuine, & so were accompted. Arrogantly
doubtlesse, and ignorantelye. For howe farre
doth euuen the excellentest man that euer was
differ from the least part of the Godhead ?

Cap. 21.

¶ By what meanes we muste gouerne oure
Imagination aboue such things, as seeme to be
eschewed;

C. y, Athen

The Manuell

We muste
haue regard
to humani-
tie in such
sort, that the
quietnesse of
minde be
retained.

Ser thou doest see any man
sorrowful, and torment hym
self either because he hath no
tidings of his son, either be-
cause he is dead, either because he hath
spent all, beware enter not into ima-
gination, that this maketh hym vnhap-
py: but haue redilie in remembraunce
that it is not the accident, which trou-
bleth him (seing it tormenteth not an
other) but his opinion conceyued ther-
of. But if thou fall in talke with hym,
accommodate thy self to his perturba-
tion, and moreouer if the matter so re-
quire, weape also with hym for compa-
nie: but take hede that thou sorrow-
not inwardlie.

Cap. 22.

Q That it lieth not in vs to choose the state of
our life, but to vse it euuen as it chaunceth, by a
very apte similitude.

We muste
passe the
whole
course and
time of our

Thou must remember that thou
arte one of the players in an en-
terlude, and must plaine þ parte,
which the authour thereof shall
appoint,

appoint, thou must play be it log, be it life, according
shorte. If he appointe thee to play the begger, the Creple, the Prince, or the private person, do it well and wittilie, for it lieth in thee to play that part, wherunto thou art appointed, and in another to choose and appoint thee.

Annotations.

Which the authours therof shall appoint, That is, whether he be a comicall, or a tragical Poet? As concerning the very mater the Greeke Epigram doth declare.

Ἐκλύειν τὸν δό ΒέΘ, καὶ ταῖς γυναις. οὐ μάθει ταῖς εὐτέλεσιν,

Τέλος σπερδεῖν μεταξεις, οὐ φορτεῖταις οὐδένας.

Which may thus be englisched:
What is our life? a gawish game
a sweete delighting play.
Then cares in gaming lay a side,
or liue a miser aye.

Nazianzenus doeth almost signifie the same, but with a more grauitie and pietie, in these verses worthy to be

C.iii. had

The Manuell
had in remembrance.

Mens age suspice, terrenas age despice
sordes,

Corporis à vitijs ne subigare caue,
Quam breuis est hac vita ? beatos som-
nia ludunt :

Sors vaga sic alios, sic aliosqz, rotat.

Vita diu durat, nulla peritura sub aeo.

Sancta: labor fructu non caret ille suo.

Whiche may after this sorte be En-
glished.

O minde search high and heauenly
despise this earthelie pelfe :
Beware, to lawelesse lusting fleshe
thou ne subdue thy selfe.

How sone ar spent our brittle dais?
they dreame, that swim in blisse!

So those and those not all alike
doth fickle fortune kisse.

A life ensuing godly lawes
shall neuer cleane decaye :

So trauaile spent in holie deedes
his hired meede doth paye.

Cap.

Cap. 23.

¶ By what meanes we ought to gouerne our Imagination, in looking for diuers things.

If thou take the croking of a crow to be unluckie, lette not that imagination moue thee, but iudge imme-
diately in thy self, and say: That possest
tendeth nothing to me, but eyther to
my body, or to my possession, or to my
estimation, or to my wyfe, or to my
children: but as touchyng my selfe,
they signifie nothing but good, at least
wise if I will: for what so ever shall
chaunce, it lieth in mee to haue the
profite and commoditie of it, if I will.

Annotations.

If thou take the croking &c. We haue
in stede of diuination by flying and crying of
birdes Astrologic: Which if by yerely reuolu-
tions & progressions of the starres, it threaten
damages and dangers, let vs not vs Epictet his
counsell, but godly prayers.

Cap. 24.

¶ Howe to be vnconquerable, being the cause
of the former precepte, and as it were the con-
clusion.

C.iiiij. Thou

The Manuell

We muste
take in hand
things agree-
able to oure
strength.

THou mayest bee invincible, if
thou never enter into battaile,
for thou art vncertain, whether
it lye in thee or no, to haue the
the victorie.

Annotations.

Thou mayest bee vnconquerable.
This saying dependeth vpon the diuision of
things made in the beginning. They are con-
quered, which couer other mens goodes, that is,
suche as belong to the body, and are placed in
fortunes hande. They conquer, whiche resist
naughtie opinious and desires, so that they con-
tende according to the lawe.

Cap. 25.

Which is the readiest way to vertue.

He that se-
keth for all
good things
of him selfe,
he doth nei-
ther mar-
well at any
mā, nor en-
vyeth any.

Take heed that in following thy
imaginatio thou say at no time,
the man is happie, whom thou
doest see auanced eyther to ho-
nour, or authoritie, or renouned: for
if the substance of goodnesse be in the
things, which are subiecte to vs, there
nether envie, nor emulatio taketh any
place. Then thy purpose is not to be
Empe-

Emperour, or King, but free, & frakē. There is
But vnto that thing there is but one one way to
certaine waye, that is, the contempte libertie : the
of such things as are not in vs.

despising of
outwards
things.

Annotations.

For if the substance of godnesse. &c.

The vnderstanding of this sentence is vittered
stoicallie in darke wordes. He which seeketh all
good things of himselfe, is of a quiet mind: who
so is of a quiet minde, he doeth neither enuie,
nor emulate. For seing that lack of paine called
in Latin Indolentia excludeth all perturbations:
verely it excludeth enuie and emulation. But if
these affections do rule in any: it is manifestlie
gathered thereof, that he is farre from the tran-
quilitie of the minde, and doth not obey the
preceptes of Philosophie.

ἀπάθεια

Cap.26.

A solution of them which seeme to let the
things before mentioned, & how a man should
not be angric.

REmember, that he, which taunt-
eth or beateth, is not y author
of reproch, but the opinion con-
cieued of y same as reprocheful.

No man is
hurt, but of
himselfe.

Then when any doeth kindle thēe to

C. d. wrath,

The Manuell

Delay esta-
blysheth
judgement,

worath, vnderstande that thou art moued to anger thorow thine opinion. Wherefore especiallie endeouore thy selfe, that imaginacions plucke not consent from thee, for if thou shalte once supprese it for a certaine time, thou shalt more easilie be thy own Master.

Cap.27.

¶ How to learne, and set our minde in highe thinges.

Set before thy eyes, deathe, banisshment, and all things which seeme terrible, but especially death: in so doing, thou shalt not thinke vpon base and vile things, and shalte never be exceeding couetous.

Annotations.

And shalt never be exceeding couetous.

Syracides affirmeth, that the imagination of death, and God his iudgements doth feare vs frō sinne. Which if it do: we are taught to suffer aduersitie much more paciently, & to despise prosperitie, because of their sorrow and profit, which endureth for a little space. So Cicero. All pleasure sayth he is to be esteemed as nothing, which when

Cicero.

When it is paste, it is as if there had ben none at all. But in great grieve of the bodie and anguishiſ of the minde, one houre seemeth longer than a whole yearē.

Cap.28.

The ſeconde part, wherein he doeth pointe him out which hath already profited. And doth first diſſolve ſuch things, as come in vre to the ſtudents of Philoſophie.

Aſſone as thou haſſe determiniſt. A Philoſophie ought to leade a perfect lyfe, pre- pare and addreſſe thy ſelf to be ſcōned and mocked of many, and to heare what they ſpeakē of thee, the people. Wherof commeth this ſodain ſagenelle and grauitie? whereof commeth this ſadneſſe? laye aparte thy ſadde ſowre countenance. But yet reteine & kepe these things which ſeeme best to thee, in ſuch ſorte, as if this were the front wherē God hath ordained and placed thee to fight. And if thou perſiſt in the Conſtancie ſame things, they whiche before haue gotten vi- mocked thee, will haue thee in admi- ration: but if like one ſleering awaie, thou gyue ouer thy enterprize, thou halte

The Manuell

Shalte be double as much mocked and
scorned.

Annotations.

Menäder

Lay apart thy sad solewe countenāce.
That is, a musing countenance, sad grauitie and
hautinessse of minde . And it appeareth by this
shorte and quicke sentence of Menander , that
this was the countenance of Philosophers. They
which loke stately, say, that Solitarinessse is mere
for meditation.

Cap. 29.

¶ That boſting destroyeth the ſtate of a Phi-
losopher, in ſhewyng wherunto he oughte to
leane.

By this
worde Phi-
losopher is
ment a wiſe
man.

If it chaunce at any time, that thou
givē thy ſelf to the things which are
not in vs, and that thou doſt desire
to please any man, vnderſtand that
at the ſame preſent thou art fallen fro
thy ſtate. Wherefore in all things let
this ſuffiſe thee, to bee a Philosopher :
But if thou doſt conueit to ſarme to any
a Philosopher, let it be to thy ſelf, and
that ſhall be ſufficient.

Anno

Annotations.

If it chaunce at any tyme that thou give thy selfe &c. He forbiddeth the desire of glorie, & seeking for ostentation, which affecteth it will be long before it take place in good and learned men. He woulde haue a Philosopher to kepe him self within the limittes of his conscience, as an oyster within his shell, and to iudge that the most noble shew of his vertue. Thou art fallen from thy state, That is to saye, thou arte vanquished.

Cap. 30.

¶ How to aunswere to such stayes as woulde hinder a man from wisedome.

Leue not these cogitations for That a Phi-
ment thee, I shall not be in hono^r losopher
nor in place, where I shall be re- even of
garded: for if to bee without ho- small sub-
nour is an ill thing, thou canst not be staunce,
in euill for an other thing, no more may muche
than in a dishonest thing. Is it in thee common
to beare rule, or to be bidden to a ban- wealth.
ket? No. What is this then, but to by teaching
be without honour? and howe sayest of vertue &
thou, that thou shalte not be esteemed, hys good
Whom it behoueth to to medle in those example.
things

The Manuell.

How a wise
man aideth
his friends.

We ought
to require
of euerye
mā but such
things as he
maye and
ought to
performe.

How a wise succoure nor ayde my countrey. What
mā helpeth doest thou call succoure & aide? That
his countrey it shall not haue of thee, nor by thy
meanes,

things onely which are in our power,
in which thou mayst beare a great
sway and stroke. But thou wilt say I
can not profit my friends. What doest
thou call to profit: shal they haue no
mony of thee? neither wilt thou make
them citizens of Rome? But who told
thee that these things be in vs, & other
mens workes? Who can gyue to an
other that he himself hath not? Get it,
(say they) that we may haue it, also.
If I may get it, keeping my selfe mo-
dest, faithful, and valiant, shew me the
way, and I will get it. If ye thinke it
meete, that I shoulde lose my goods, that
you shoulde get such thinges as are not
good, see your selues haue unreasona-
ble and ungratefull you are? But if
thou preferre a faithfull and sincere
riende before money, herein help me,
and thinke it not meete that I shoulde
doe the thinges whereby I shoulde loose
modestie and fidelitie: But I can not

meanes, faire & sumptuous buildings,
nor baines? What then? hath it not
shooes by the Shoemaker and Armour
by the Armorer? It is sufficient when
euery vocation doth his work. If thou
get it a faithfull and modest member,
doest thou thinke, that thou bringest
it but a little profit? very great doubt,
lesse. In so doing thou arte not vnprou-
fitable to it. In what state shall I be in
my country? in that thou maist, keping
alwayes fidelite and modestie. But if
supposing to aide it thou lose modesty
and fidelite, what profit shalt thou do
to it, which arte become impudent and
disloyall.

Annotations.

Thou canst not be in euil for an other
thing, This sentence dependeth vpon the opi-
nion of the stoicks, that only honesty is good, &
only vice is naught. The contempt and despis-
ing of me, if I do my duety, is not my vice, ther-
fore neither my euill, but theyr vice and euyll
who of a peruerse iudgement & naughty mind
do contemne, despise, and misuse me without
cause. **S**helwe mete the way, He signifieth
that ryches and dignitie is gotten by nothyng

clsc

The Manuell.

else but by deceit, and for that cause a good man ought to despise them. Neither doth he speake of them, which shewe themselues vnworthy of honoure, and they are the cause, that they are not regarded. **A faithfull and sincere friend,** Nowe adayes most men had leiffer to haue mo-
ney. Neither do they thinke that a poore friend may help vs in any thing. So are endowed maidens preferred before them, who are chaste, and well brought vp, if perhaps there be any such, and doe so continue. Wherefore the wowers peraduenture are to be pardoned, who in so vn-
certayne a hazarde of chastitie, & honestie, had rather to abyde the vnprietenesse of riche than of poore wiues. Neither hath it Shooes by the Shoemaker, nor Armour by the Armourer. The fence is sumptuous building a bains, and the citie of Rome is no more to be re-
quired of a Philosopher, than weapons of the Shoemaker, or Shooes of the Smyth: seyng that it is the dutie of a Philosopher, to traine vp his countrey men in vertue, as it is the Shoemakers duetie to make Shooes, and the Smithes Weapons.

Cap. 31.

A continuation of the solution of such things as do hinder him which doth beginne to studye philosophie and wisedome, in shewing
which

that a man should not moue himselfe for that
which chaūceth to an other & that he hath no-
thing of an other without giuing of his owne,

So there any placed before thee at a
feast: or was reuerēce done to him
before it was done to thee: or is
he p̄ferred before thee in couſaile:
If these things be good, thou must re-
joyce, that thy neighbour hath them:
if they be ill: then be not sorrowfull,
because they chaced not to thee. Then
remember in giuing thy minde to no-
thing else, but to the things which are
in vs, thou canst not attaine to the
like things, which other doe in them
which are not in vs. Howe may it bee
done, that a man frequentyng not thy
house shall haue like thynges as he
whiche hauntes thy house, or he that
seketh not friendship and fauoure, as
he which doth: or he which doth not
please and praise the, as he which doth
please and praise thee? Thou shalte be
vnisift and vnsaciable if thou haue not
payde for ſuche thinges as thou haſte
bought, but doest require to haue them

We musten-
uie no man,
and rejoyce
of an others
good for-
tune.

A benefit cō-
monly is gi-
uen for plea-
ſure and ser-
uice.

D.j.

for

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Who so lacketh cōmoditie lacketh also cost and disquietnesse self in worsser case & to haue lesse then he , which hath bought lecture : for as he hath bought so thou hast not giuen thy halfpenny. Euen so it fareth, thou art not bidden to a mans feast, because thou hasse not giuen him asmuche as his feaste coste him. He selleth it for praise , he selleth it for seruice . Give him then (if thou thinke it good) the pryce, for the whiche he solde it thee. But if thou wilte not performe that and take these things, thou arte unsatiable and foolish. Hast thou giuen no thing in steade of the feast? Yes mary, for thou hast not praised him, whome thou wouldest, and hasse not suffered him in his porly going.

Annotations.

If these thinges be good, Bycause they are good, they are sorrowfull that they coulde not attaine

artaine to them : bicause they be euill , they are glad,that they are chaunced to other, **And hast not suffered.** &c. Pride and ambitious salutations of riche men do seeme to be vnderstode in this place very troublous to a simple and learned man, in like maner salutations,retinues, praises. But perhaps rich men giuen to pleasures, going in their pompe , were wonte on euery side to leane and cleaue to Parasites.

Cap.32.

¶ What thinges are common euuen according to the will of nature.

The purpose and will of nature, We must not may be iudged by these things, judge other- in which we differ not one from wise of oure an other : as for example, if a mans seruaunt breake his Maisters cuppe or any other thing, incontinent ly it is saide this is a thing which oftē times chauceth: remember then when thine is broken, that thou be the same maner of man, as thou were when the other mans cuppe was broken. And so do in greater thyngs. If a mans child or wife chaunce to dye, there is no ma

D.g.

but

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but will saye incontinently this is nat
furall. Notwithstanding every man
when any of his is dead, he doth lament
and bewaile pitifully: But we muste
remember how we are disposed, when
we haue hearde any suche thing of o
thers.

Cap.33.

¶ Howe one ought to vnderstande the nature
of yll.

It is in our
choyse whe
ther we
wil be trou
bled with
the opinion
of yl things.

En as the white wherat Ar
chers shote, is not set ther, wher
it may not be stricken, so it is of
the nature of ill in this worlde,
for it is not set out to be embraced,
but to be eschued: as if goodnesse were
sette for the white, and euill were all
that, wher the white were not, besides
the white, the Archer hath an ample
and large space to shote fr̄ the white:
so without the onely marke of good
nesse on euery side is placed euil, which
is as easie to be done and committed,
as it is difficill to hitte the white, or to
doe good.

Cap.

Cap.34.

We ought not abandon our minde to wrath
for iniuries done : and how to take in hand our
enterprises.

If any deliuer thy body to the firste
he meteth, it wil greue thee exceeding-
ly : but when thou doest yelde thy
minde to the first that commieth, as
when thou arte wronged , thy mynde
is troubled and heauy , arte not thou
ashamed? Before thou take any thing
in hande, consider first the beginning,
and the sequele, & then take it in hand.
If thou do not so thou shalte never be
certaine and sure in thy enterprises, away igno-
not regarding that which may befall, ratiō putteth
but after when any dishonest thinges chaunce, thou shalte be ashamed.

A premedita-
tion and a di-
ligenct prepa-
ratio putteth
away igno-
rancie and re-
pentance.

Annotations.

If any deliuer thy bodie to the first he
meteth, He argueth from a lesse thing to a
more , after this sort : thou wilt be angrie with
them, which gaue power to any to violate thy
bodie(such is the condition of them whiche are
banished)how much more oughtest thou to be
angrie with thy selfe,whiche art wont to giue

D.iiij. power

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power to euerie man to hurte thy minde, wher-
as it lieth in thee not to be hurt of any man, at
all?

Cap.35.

An effectuall example to consider what
may befall in euerie thing which we shall take
in hande.

Temeritie is
the mother
of lightnesse
and incon-
stancie.

Shalt thou conquere at þ playes
Olimpia? And I by þ faith
of my bodie: for it is a verie
honourable thing, but con-
sider wel the beginning, and the sequels
and then take the matter in hande.
Thou must order well thy selfe, & bse
necessarie meats, abstaine frō delicate
and daintie things, and exercising thy
selfe, according as it is expediente for
the time and houre appointed, be it
hote or colde, not drinking water or
wine, if occasio so require. And briefly
thou must commit thy selfe whollie to
the chiefe of the games as to the Phy-
sicon in doing that whiche he shal ap-
point thee. Afterward enter into fight,
and sometime to haue thy hand hurt,

þy

thy soke out of ioynte, to swallowe
downe much dust, to receiue greuous
strokes, and otherwhile after all this
to be vanquished. When thou haste
considered all these things, if thou be
willing, go and fight, otherwyse thou
shalt be like the little boyes which are
now wrastlers, nowe swordplayers,
nowe trumpetters, forthwith players
in tragedies. So thou also now a figh-
ter, now a swordplayer, afterward an
Oratour, at length a Philosopher: but
throughly nothing at al, but as an Ape
thou doest counterfaite and resemble al
things, and nowe one thing shall lyke
thee, now an other: for thou hast not
done thy enterprise aduisedly, in fore-
seeing the circumstances, but aduen-
turouslie following a lighte and colde
desire. So the greater number, when
they see a Philosopher, or when they
heare say that Socrates speaketh wel,
(but who can speake so well as he?)
they will incontinentlie dispute and
reason of Philosophie, and searche the
causes and nature of things. Man first

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Bothe the
thyng and
our nature is
to be consi-
dered and
compared to
gether.

Constancie
is to be ob-
serued.

consider the thing, & the qualitie ther-
of, and then enterprise it. Afterwarde
trie whether thy nature be able to en-
dure that whiche may happen. Wilte
thou be a wrastler? behold thy armes,
thy thighes, and thy loines: For na-
ture mother of all things, hath framed
euery man to some particular thing.
Doest thou thinke that endenouring
thy selfe about these things y mayest
live as thou hast bene accustomed? As
to drinke so much as thou wer wont,
to be angrie so muche as thou were
wont: Thou must be vigilante, thou
must trauell, thou muste set aside thy
proper affaires, thou muste be mocked
of boyes, despised of all the world, and
in all things to haue leste authoritie,
be it in honoure, in office, or in iudge-
ment, and in all other affaires. Then
consider al these things, and loke whe-
ther in their steede, thou haddeſt leiu-
uer to haue rest and libertie, without
any perturbation. But if thou haddeſt
not leiuuer to haue it, ſee that thou take
not in hande many things, to the ende
that

that (as I haue tolde thee) like little boyes, thou be not now a philosopher, now a lawyer, afterward an aduocate lastlie the Proctor of Cesar. All which things knitte in one, can in no wise agree: for it must needes be that thou be either a good or an ill man, that thou addict thy selfe to interiour or exteriour thinges: that thou possesse the place of a Philosopher and well aduisèd man, or of a Fóole and Ideote.

Annotations.

At the playes Olympia. Olympia were playes as running, wrestling, and suche other faictes of actiuitic accustomable kepte in the honour of Jupiter Olympicus, at Pisa & Heliades Cities in Greece. **Man firste consider,** He signifieth as to wraſtling, to leaping and running, al are not meete, so neither to Philosophie, both haue neede of pacience of bodie & minde. Of which things, whoſo is destitute, he ſhal be rather a counterfayt then a very wraſtler & Philosopher. **Thou muſt be mocked of little boyes,** Verely Philosophers were wonte of al men to be diſpiled, but great stout champions were in admiration.

D.v.

Cap.

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Cap.36.

¶ That duties do arise of nature, and that they are considered howe a man shoulde behauie him selfe towardcs any man, nexte of the dueties to-wards men.

We muste
do our due-
tie towards
all men, al-
though o-
ther me do
not their
duetie to-
wards vs.

Dutie is measured by mutual affections. If thou haue a father, thou must regarde and honoure him: give place to him in all things, and if he chide or beate thee, endure it. He is a naughtie father thou wilt say. Nature hath enioyned vs the obedience of the father without mention of god. Arte thou not ioyned by nature with a good father? No, but with a father. Wherfore do thy dutie towards him, and consider not what he doth: but do such things, whereby thou maiest kepe thy purpose agreeable to nature. No man will hurte thee excepte thou wilte. Thou shalte be then hurted, when thou shalte thinke thy selfe hurt. So thou shalt do the dutie of neyghbour to neyghbour, of Citizen to Citizen, of lord to lord, if thou accustomed thy selfe to consider the mu-tuall

mutuall affections.

Annotations.

By mutuall affections. Affections are used as a certaine rule to measure dueties by.

Cap.37.

What our dueties are towards a o d, and how to behauē vs in his doings.

The principall point of honoring God, is to thinke well of him, to beleue that he is , that he hath created all things, and that well and iustly he gouerneth them : after-
ward to obey him, accepting al things
that he doth , as proceeding of a very thing wor-
good intent . In so doing , thou shalte th whiche
not blaspheme God, neither shalt thou
accuse him of negligence . Thou arte
not able to do this, otherwise , excepte
thou withdraw thy self frō the things
which are not in vs , and placing good
and ill in them which are in vs . But if
thou esteeme any of the things, which
are not in vs , to be good or ill , thou
must of necessity, when thou doest not
attaine

Their reli-
gion is no-
do not place
felicite in
the riches of
the minde.

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Tull. i.
Offic.

attaine to that whiche thou wouldest,
or when thou doest fal into that which
thou doest shunne, blame and hate the
cause of such an accident which is good.
All living creatures haue this by na-
ture, that they flee and eschewe suche
things, and semme vnto them noysome,
and their causes : but contrarywise
they search , & maruell at these things
which semme to bring profite , and the
causes of them . He then which thin-
keth himselfe hurte, can take no delite
in that which vnto him semmeth hurte-
full . So it is impossible that a man
hurte may reioyce . And hereof it com-
meth to passe that the son doth checke
the father , when the father maketh
him not partaker of the things, which
semme god vnto him . This is that,
which made discorde betwene Polinx
and Ereocles , bycause they esteemed
rule god . For this cause the husband-
man , for this cause the Mariner , for
this cause the Marchant, for this cause
they which lose their wife and childre
do oftentimes defile and detest God ;
for

for wheras utilitie is, there is also pietie. Where as vtilitie is, there is pietie.

Wherfore he that doth endeuor to desire and flee that, euen as he ought, by the same meanes he obserueth and keepeth pietie. As touching offerings and oblations let every man doe them according to the guise of his countrey: purely, without superfluitie, according to his abilitie, without negligence or niggardshippe.

Annotations.

Whereas utilitie is, there is pietie, O wonderfull sentence, and also wicked to see to: but so applied that it vncouereth the dissimulation of mans minde, and can scarce be nothing more agreeable to religion. **Guise of his countrey.** Forasmuche as pietie consisteth in the mind, he thinketh that we should not much regarde ceremonies. Which if it myghte be perswaded to some men which are in these dayes, we should live more quiete. It myghte be perswaded, if we woulde rather endeuoure to lyue according to religion, than to dispute of religio: if we were rather desirers of the veritie than of vanitic, that is, of ambition, of emulation, of covetousnesse, of reuengement, and of suche like confu-

He preferreth the rites of a countrey before the gracie.

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confusions and destructions of the minde, if
there be any other.

Cap.38.

¶ What maner of man he ought to be that cometh to a Diuinour, and how to vse diuinations, wherin resteth our duetic towardes God, and towardes our selues.

The diuinour is not
to be coun-
seled of our
duetic, buy
of the suc-
cresse of cer-
taine actiōs

If thou desire and seke to knowe
that which is to come of any thing,
first thou must understande þ thou
art ignoraunt of that shal come, and
therefore thou doest goe to the Diui-
nour to knowe it of hym. Notwith-
standing if thou be wise thou arte not
ignoraunt what it is, nor the qualitie
therof. For if it be among the number
of the thinges whiche are not in vs,
truelie it is necessarie, that it be nei-
ther good nor ill. Remoue then from
þē (if thou go to the Diuinour) al de-
sire & eschuing other thou shalte come
to him trembling and quakyng. But
when thou shalt understande, whatso-
ever shall befall to appertain nothing
to þē, and of þē not to be passed by
thou

Thou mayest vse it well, and no man shall forbide thee. Therfore goe & aske counsaile of God, as of him who can giue thee very good, and after he hath giuen thee counsaile, remember whō thou hast called to counsaile, & whose counsaile thou hast despised. Counsaile may be demaunded of the Diuinour (as Socrates sayeth) for such things, whose consideration is referred to the end, the knowledge of which ende, occasion cannot be giuen by any maner of meanes, nor any arte. And therfore thou must not aske counsaile of the Diuinour, whether thou shalt put thy life in daunger for thy country, or for thy friend, if nede require, for if he perceiue any vnluckie signe, it is altogether manifest, that it signifieth death, or some impedimente of thy bodie, or banishment: but reason tellethe & persuadeth thee, that thou muste put thy selfe in daunger for Countrey, or for thy friend whē nēde requireth. Giue eare then to that which the great Diuine Apollo sayeth, who did chase
out

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out of his temple, the man, which hel-
ped not his frend being in daunger of
death.

Annotations.

Remember whome thou hast called
to counsaile, It must needes be , that the cun-
nning of the diuinours, southsayers, was in diui-
nation very great. Otherwise a man of so greate
grauitie woulde not haue accompted their pro-
phecies, for diuine aunswers.

Cap. 39.

¶ Duties towards our selues , & firste of such
as tende to the constancie of maners , and what
thinges let it, and chiefly of talke and silence.

We must de-
termin who
and what
maner of
men wee
will be.

We muste
rule our
tongue.

Thou must prescribe a rule and
fashion, which from hence forth
thou shalte obserue when thou
art alone and when thou art in
companie. Let silence be kept for the
most part : or let necessarie things be
talked of, and the same in fewe words.
But if the time require thee to speake,
speake : but not of all thinges, not of
the combate betwene fensers, not of
runing with horses, not of wrastlers,
not

not of meates & drinkeſ triflingly, nor
principally of men, in praizing or bla-
ming them, or comparing them with
others. And if thou be able, chaūge thy
familiars Communication into that
which is honest and comelie. But if
thou be enuironed with straungers,
holde thy peace.

Annotations.

Environed with straungers, He vnder-
standeth thosc men, whome bicause of their es-
timation and authoritie he dareth not admo-
nishe.

Cap. 40.

¶ Of laughing.

Laugh not muche, nor at all comicall. Laughter
munication, neither a loude.

Cap. 41.

¶ Of Othes.

Stere not, neither make an othe Other
if it be possible for thee. But if
thou canſt not otherwise do, do it
E.j. when

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When it shall be nedefull.

Cap. 42.

¶ What conuersation may do.

Banckes.

Frequent not the bankets and fa-
miliaritie of the comon sort, and
straungers. But if occasion so re-
quire, be mindesul and take hēde
that thou become not one of the com-
mon sort. And vnderstande thou that
he which wrestleth with the defiled,
must nōdes be defiled also.

Cap. 43.

¶ Of the vse of such things as belong to the
body.

As touching the body, take such
things as shal be to his vse and
also be profitable for the mind,
as meate, drinke, apparell, har-
bour. But as touching daintie and de-
licate dishes, thou must altogether re-
ject them, and banishe them from thee.

Cap. 44.

¶ Of the acte of Nature.

Tou,

Touching Venerie we ought as muche as is possible, to leade a chast life before mariage. But if we be constrained, we must take nothing but that which is lawful: notwithstanding reprove them not whiche vse it, in blaming them, and auauiting thy selfe abroade, that thou doest not vse it.

Annotations.

In blaming them. Christian charitie commaundeth that sinners should be reproved, and obitinate persons to be eschued.

Cap. 45.

¶ Against anger, and what manner of men we should shewe our selues towards backebiters.

If any bring thee worde, such a man misreporteth and backebith thee. Excuse not that which he hath said, but make this aunswere: he is ignorant of many other great faults, and imperfections which are in me, otherwise, he woulde not onely haue said this.

An yl report
is not to bee
passed vpon

E. II. Cap.

The Manuell.

Cap. 46.

¶ How to behauie our selues in shewes and triumphes.

Shewes are
to be seene
with a quiet
milde.

It is not requisite to frequent often the shewes and tournaments. But if at any time occasion requireth, see that thou seeme not to fauoure any man more than thy selfe, that is, wilt thou onely haue that done whiche is done: and him only to conquer, which conquerereth: For so thou shalte not be impeched. Abstaine thy self altogether frō shouting, frō consenting countenance, and let not thy gesture be sad and graue, but somewhat merry. At thy returne from the shewes, talke not much of the thinges whiche haue ben there done or said, seeing they auail nothing to thy amendment.

Cap. 47.

¶ Of the desire of suche as go to heare others communication.

Apprech not neare them, whom thou seest to commen apart, and be not thou present if it be possible,

sible, or as seldome as thou mayest. But if thou be presente kepe in suche wise thy constancie, that thou shewe thy selfe boyde of all perturbations.

Cap.4.8.

¶ When one hath to speake with a noble personage.

If thou haue any thing to do especially with suche as are of noble blood, and great authoritie. Consider low the ex-
what Socrates or Zeno haue done amoles of herein, or the wisest man y euer thou wiste men. diddest knowe, and so thou shalte not be in doubte, howe thou must behaue thy selfe.

In meetings, we must so-

Annotations.

What Socrates or Zeno, That may be gathered out of bothe their sayinges and doings, forasmuch as we haue not any thing written of neither of them. But vñlesic thou shalt be endewed with the learning and constancie of them both, foolish imitatio will turne thee to shame. And perhapses they obserued not every where a seemelincle and grace.

E.ij. Cap.

The Manuell

Cap. 49.

¶ How we ought to prepare our selues, when
we goe to speake with a man of honoure.

The difficult
comming to
noble men
is to be suf-
fered.

When thou wilt go to such a man
as is of greate honoure, presup-
pose in thy minde, what may chaunce,
that (possibly) thou shalt not be recei-
ued, that thou shalte be shutte oute of
doores, that the gate shall not be ope-
ned, or that he will not regarde the.
Afterwarde ponder with thy selfe, if
with all these thyngs, it bee expedient
for the to go to him: and when thou
shalte come before him, suffer and en-
dure that which shalbe done, and saye
not to thy selfe: I deserue not to be
thus entreated: for it is to common a
thing to reproue and blame the thin-
ges which are not in vs.

Cap. 50.

¶ When we meeete with many men, how to
frame our communication.

In company speake not ouermuche,
nor beyonde measure, of thy dedes,
neither

neither of thy daungers : for it can
not so much contente other to heare
them as thy selfe to rcherse them. ~~Soe~~ ^{Laughter is}
also that thou moue no laughter by ~~not to bee~~
thy communication, for that (I wote moued.
not how) engendreth disdaine, and al-
so causeth that no reuerence is giuen
to thē by them which are present. And
very often leadeth thy communicatiō
on to filthy and dishonest talke : But
if it befall, and that the matter and
time require it, reproue him that shall
use such ribauldrīe and filthynesse. If
not, at the least shewe and declare by
silence and shamefastnesse, that such
communication doth displease thē.

Ribauldrīe
is to be ab-
horred.

Cap.51.

¶ Howe to resist pleasure.

If thou cōceyue any pleasure in thy
minde, be circumspecte (euē as in
other things) that shē beguile thee than to em-
not, but examine the matter, & take brace plea-
space to deliberate on it . Afterwarde ^{to despise} ~~sure~~.
consider both the times, that is to say,
the tyme wherin thou dost enjoy plea-

C.iiiij. ^{sure,}

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sure, and the time wherein after ths
enjoying of it thou maystle repent thee
for hauing enjoyed it. And afterwarde
reproue thy self, and consider how wel
at ease and contented thou shalte bee,
if thou abstaine thy selfe, and in so do-
ing thou doest commende thy selfe.
But ys the matter seeme to require
thee to doe it, beware that hir flat-
teries, hir swetenesse, and hir intice-
ments ouercome thee not, but consider
how farre better it shall be , if thou be
able to winne the victorie of that con-
flicte.

Cap. 52.

¶ That we oughte not to leaue off our good
purpose, what soever men say.

Oure duetic
oughte to
moue vs, and
not the com
munication
of the people

When thou arte resolued to do a-
ny thing, and hast not yet done
it, refuse not to be seene in doing ther-
of , although other may iudge amisse
thereof, for if thou do euill, thou musste
geue oner thy worke : if thou do wel,
feare them not who wrongfully , and
without cause shall reproue thee.

Cap.

¶ Of the honestie that we ought to keepe at
the table.

So hath said: it is daye, and we muste
it is night, taking the propo-
sition severally we ought to gard to our
agreé, but to understande it own luste,
together, it is not to be receyued. So
at the table to choose for our selues the but to the
greatest, & the best parte of the meate, Commu-
is a greate commoditie towardes the
bodye, but it is against the honest par-
ticipation that we ought to haue at
the table. Then if at any time thou be
bidden to a banquet, remeber that thou In feastes
musste not onely haue regarde to the modestie is
meate, for the profite of thy body: but to be obser-
also to honestie, and to behaue thy self ued.
at the table, as thou oughtest.

Annotations.

Wheras before he compared our life to a feast,
let this precept be applied to all the parts of our
life: and euery where let there not be a respecte
to our priuate desire and vtilitie, but of equitie &
societie, & let the will of the feaster, that is God,
be considered.

X

F.v.

Cap.

The Manuell.

Cap. 54.

¶ That we should not vndertake more than we are able to do.

We ought
to measure
our strenght
in al things

If thou haue taken more in hande,
than thou arte able to atchieue or
bring to passe : thou shalt not bring
it to effect, and also hast omitted that
which thou were able to performe.

Cap. 55.

¶ That we ought to be circumspect aswell to
sauie the minde harmelesse, as the body.

We must en-
deuour to
haue a per-
fect minde.

Then as in going thou doest take
hēede that thou steppe not vpon
a nayle, or that thou wreaste not
thy foote : so in leading thy life
take hēede , that thou hurte not thy
minde, the gouernesse of all thy doin-
ges, which if we obserue in al things,
we shall without daunger take them
in hande.

Cap. 56.

¶ Of the possession of such things as belong
to the body.

The

The bodie is to euery man the forme of riches, as the foote is of ges are sufficient for na
the shooe. If then in thy shou perseuer, thou shalte kepe the meane: if thou excede, thou must needs as it were, fall downe headlong: as if thou be more curious about the fashio of the shooe, then is nedeful for y foote, thou wilt make him of golde, after of purple, lasse of all set with studdes of gold: for there is no end of that thing which hath once passed measure.

Cap. 56.

¶ For maydens vnmaried.

Women after. ruiij. yeares of age are called of lopers Ladies: for Modestie is after this age men (to the end to company with them) endeououre wholly to please them. To obtaine then mennies god will afterwarde they become very curious in trimming and decking themselves. Wherfore they muste be admonished, that for no other cause we esteme them, but because they are modest, wise and honest, bearing reverence

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uerence and obedience to their hus-
bandes.

Cap.57.

¶ That more care is to be had of the mynde
than of the bodie.

We must be
stow much
time in gar-
nishing of
the minde,
but a little
in the body



To perseste and contine we in
things which belong to the bo-
die, for pleasures sake, as in
much exercise, in muche trim-
ming, & adozning of the bodie, is signe
of an abiecte minde, and verie muche
swaruing from nature, and also it is
a signe of consenting to superfluitie:
for we embrace pleasure, and reioyce
in things which we allowe. We must
thinke then the exceeding care of the
bodie to be fro the purpose: but prin-
cipallie we muste be carefull of that
whereof the bodie is but the instru-
ment, that is, the minde.

Cap.58.

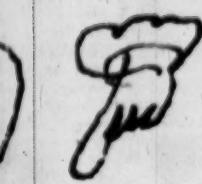
¶ A precept to learne pacience
and meekenesse.

Welben

When any hath misused thee either
in word or deede, remember that
he doth suppose it to be done and said
according to his dutie. Wherefore it is
impossible for him to folloine thy ad-
uise and counsaile, but his own. But
if he iudge amisse, he is hurt whiche is
deceyued. For if any do iudge hidden
truthe to be a lye, the truthe hydden is
not hurte, but he which shal be decey-
ued. If so be then thou be perswaded,
thou shalt shewe thy selfe gentle and
paciente towards him that hath iniur-
ied thee. And at euerie thing thou
shalt say, it hath so pleased him.

Annotations.

He doth suppose it to be done accord-
ing to his dutie. Pletcho putteth vs in mind
of the same, that also we shoulde be blamed,
which are able to perswade one thing, and can
not induce others into our opinion. But thou
wilt say, oftentimes vnde合able and slaunder-
ous men know that such things as they do are
dishonest and shamefull for them to do. Epictet-
tus maketh aunswere they ar so much the more
worste & miserable: but thou art never the more
worste and miserable. But their dishonestie is to



X

X

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me a damage, because they hurte my estimation,
because they diminish my substāce, because they
C doe afflict my body by violence or witchcraft,
because they hinder my cōmodities? Epictet wil
make aunswere, that these are none of thine, but
other mens, and to appertaine nothing to thee.
Wherof much is spoken of before. **The hid-**
den truth, As it is in Sophocles in Electra, O-
restes was not therfore dead, because he had per-
suaded himselfe to bring his bones shurte in a
coffin to Egisthus and others.

Cap.59.

¶ That all things partly do agree the one
with the other, and partly do disagree.

The handle
of humani-
tie and not
of immani-
tie is to be
taken.

Every thing hath y handels, one
whereby it may be carried, the o-
ther whereby it may not. If thy
brother be yll conditioned, take
him not by that whereby he is yll con-
ditioned, for it is the handle whereby
he cannot be carried, but take him by
that, whereby he is thy brother, and
whereby he is nourished with thāe, in
so doing thou shalt take him by y han-
dle, whereby he ought to be carried.

Cap.

Cap. 60.

¶ That bicause of knowledge, or hauing more than other, we cannot inferre that we are better.

These words agree not together
I am richer than thou, therfore
better. I am wiser & better lear-
ned than thou art, therfore I am
better: but these agree farre better. I
am richer than thou art, then my pos-
session is better than thine. I am wi-
ser and better learned than thou arte,
my words then are better than thine,
but thou art neither thy possession nor
yet thy communication.

We muste
not triûph
of the gifte
of fortune,

but of the
riches of
the minde.

Annotations.

But thou art neither. &c. Thou wylte
say, yea : but bicause of riches, eloquence, and po-
wer, I am much regarded. The same doth Epi-
ctet reproue, who thinketh good onely wise-
dome and vertue to be much set by. What man
except he were a very naughtie and wicked flat-
terer, hath had Nero the Emperour in greate e-
stimation, although besides his ryches and Em-
pire, he were eloquent, a Poet, and a Musician ?
The minde of a perfect man abhorreth to allow
those, whose foolishnesse and dishonestie is knowne.

X
Nero.

X

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X Even, in what fashion soever honour or a shewe
be giuen to them, bicause of the giftes of for-
tune, and corrupte conuersation.

Cap. 61.

¶ Of an exact iudgement in things.

Not onely
the dede it
selfe, but the
cause of the
dede is to be
considered.

If any washe himselfe spedily, saye
not that hee washeth himselfe naugh-
tily, but spedily. If any drinke much,
say not that he drinketh naughtily,
but mucche, for if thou knowe not why
he doth it, howe doest thou know that
he doth naughtily: So it shall chaunce
that we doe receyue and supporste the
fantasies and imaginacions of some,
and to other we agree.

Cap. 62.

¶ Against glorie and ostentation. And first as
touching knowledge.

Philosophie
is not to be
declared by
words, but
by deedes.

R Epute not thy selfe a Philoso-
pher in any case: nether dispute
not much of precepts, but rather
put some thing in execution, as
at the table, teach not holm one shoulde
eate his meate, but eate as it behoueth
thee,

Shee. For remember that Socrates did so set aside all ostentation. But if at any time these precepts come in question, speake as little as is possible, for it

No thyng
must be spo-
ken vnaudi-
edly.

is daungerous to vomite that which the stomacke hath not well digested. And if it chaunce, that a man tell thee, that thou knowest nothing, and that it moueth thee not, vnderstande that this

The Sheepe
is a great entraunce of thy worke, for declare by
the sheepe vomiting vp their grasse, de- their wooll
clare not to þ Shepherds how muche and milke
they haue eate, but digesting it within how much
they shewe wout their fine wooll and they haue
milke. Thou therfore shewe not, nei- eaten.

ther vtter thy learning to þ rude and ignorant: but declare some effects outwardly of that being well digested.

Cap.63.

¶ Against the boasting of sobrietie and suffraunce.

Glory not thy selfe to haue moþ Ostentation
tified, impaired, and weakened is to be es-
thy body thorough abstinenice : chued.

Neither if thou haste dronken
nothing but water , saye not at euery

F. J. occasion

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occasion, I drinke nothing but water.
But consider how much more abstinent
the poore are, who craue almes, suffe-
ring and enduring muche more than
thou. Furthermore consider howe ma-
ny perfections and vertues thou haste
not, which other haue. But if thou wilt
exercise thy self in paine and pacience,
do it by thy self, and seeke not to aduer-
tise other of it, as they do who suffring
wrong of great men, sette images on
fire, & say, we are vndone, to the end to
move & assemble the people. For a brag-
ger is altogether mindefull of worlde-
ly things, and turneth topsic turuie the
goodnesse of pacience and abstinenice, be-
cause he determineth the ende of them
is to haue the good opinion and praysle
of many.

Cap. 64.

The description of a triple qualitie or pro-
pertie, that is, of the vnlearned, of the Philosopher,
and of him that beginneth to learne.

The condicion and state of the vn-
learned is, to looke for of hym selfe
neither

neither profit nor damage, but of outwarde thyngs. The state and condiccion of the philosopher is, to loke for of himselfe all utiltie and discommoditie. The signe of him which beginneth to profit is, that he dispraise no man, that he praise no man, that he complaine of no man, y he accuse no man, that he speake nothing of himself, as though he were any body, or knewe any thing. When he shal be at any tyme empêched or disturbed, he blameth none but himselfe. And if one commende him, he mocketh him couertly which commendeth him, if he be dispraised, he purgeth nor iustifieth himself: but lineth like a sicke person fearing to moue & trouble any thing within hym before he be recouered. He setteth apart all appetite, and fleteth the thinges which are againste the nature of them whiche are in vs. He useth a light endeour aboute all things, and passeth not whether he be tearemed a Foole or an Ideote. And (in brieue) he watcheth himselfe, as his Enimie and Spye.

The signes
of him whi-
che profiteth

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Annotations.

That he dyspraise no man, That is through curiositie and too much diligence in other mens matters , or prouoked thorough selfe loue: Epitecte commendeth Agrippinus , but why ? that other shoulde follow his example. He reproueth other , wherefore ? that they shoulde be amended.

Cap.65.

¶ That learning is not only to be expounded but also to liue according as it doth prescribe.

They are
Grāmarians
not Philo-
sophers, whi-
che doe ex-
pounde the
preceptes of
wise men, &
follow them
not.

If any do auaunte that he can well interprete and expounde the sentences of Chrisippus,say with thy self, if Chrisippus had not writte darkly, & obscurely,I should haue nothing wherewith to auaunte my selfe. But Chrisippus hath not witten, to the ende he would be interpreted , but to the end that according to his doctrine we should liue. If then I vse his preceptes,then shall I attaine to þ goodnesse of them. But if I maruell at the interpretation, or if I can well interprete it my selfe,I maruel at the Grā-
mariam

mariān, not at the Philosopher, or else play the Grāmarian not the Philoso-pher. But what availeth it to haue founde written remedies, to under-stande them well, and being sicke thy selfe not to vse them?

Cap.66.

¶ That we ought to perseuer in goodness.

Thou must be stable and firme in thy good purpose and delibera-tion of life, euē as in a law. Per-seuer therfore, euē as if in trās-gressing, thou shouldest incurre the crime of impietie. And whatsoever me talke of thee, regarde it not, for that be-longeth not to thee.

Preceptes are
to be obeied,
and wordes
are not to be
regarded.

Cap.67.

¶ That we ought not to deferre from day to day, for to leade a perfect life.

How lōg yet wilt thou deferre to esteme thy selfe at any tyme worthy of these thinges which are so excellēt, and not to trās-gresse

F.iii.

gressie

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gresse one? But if frō day to day thou dost deserre ȳ time, thou dost not auāce but hinder thy selfe. Then incontinētly accustome thy selfe to live as perfecte, and to vse well all accidents and chaunces. And in euery thing suppose that the combate is ready for thee, and neglecte no time, for that daye in the which thou doest not profit, thou doest receyue damage. After this manner Socrates became the wisest of al. But yf thou bee not yet Socrates, thou oughtest to live as one that would become Socrates.

Cap. 68.

¶ Three places in Philosophie, and the order of them together.

Precepts are better than the cause of preceptes, and the Methode of demonstratiōs.

The firſte and moſte necessarie place is that whiche appertaineth to the practise of knowledge: as, not to ſye. The ſeconde whiche appertaineth to demonstrations: as, how commeth it to paſſe that this is demonstration? What demonstration is? What conſequence is? What fighting is?

is: what is true: what is false: There-
fore þ thirde place is necessarie for the
seconde, the seconde for the first. This
most necessarie of all, and wherein to
rest our selues is the first. But we doe
contrary, for we stay our selues in the
thirde, and therein bestow all our stu-
die, and make no accompt of the first,
but are altogether negligente. And
how: For we make leasinges, and notwithstanding
we hane well neere al-
wayes no other thing in our mouthe,
why and wherefore we oughte not to
lye.

Annotations.

Pot to lye. And this is the actiue or morall
part. We shoule not lye. This is called the
iudiciale or naturall part. **To demonstrati-**
ons. This is logike and Rhetoricke, wherby
we proue and trie the truthe, and disproue that
which is false.

Cap. 69.

¶ Three sentences of the auncientes to be had
in minde. Of the which the first is of Cleantes,
the seconde of Euripides, the thirde of Plato.

F. iiiij. Let

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Let vs alwayes haue these thre
thinges in memorie and before
our eyes. The first is, Necesitie
draweth all thinges (will we nill
we) euē as God hath appointed, wher-
fore he which willingly followeth it, is
wise. The seconde is if I recoile and
giue back, I shal be naughte, & spite of
my teeth swēping and wailing I must
needes follow. But the third, O Crito
If it so please god, so be it. Anitus tri-
lie and Melitus may well kill me, but
to hurte me, it lieth not in their po-
wer.

Annotations.

¶ It is maruell that this morall and auailable
saying of Epictetus was omitted, Ανέχε νοε
ἀνέχε, that is, Beare and Forbeare, whiche be-
used very often, and doth in a manner compre-
hende al that whereof mencion is made at large
in this boke.

The



The Poesie of Epictetus

which he vsed as hys badge
or Cognisaunce.

Ἄντεχε καὶ πάτεχε.

Sustine & abstine

Sustaine and refraine.

The translater vpon the same.

Sustaine al wrong and iniurie,
and never see thou pine
At any thing, which fortune blinde
doth claime not to be thine.
Endure the losse of worldye wealth
and couet chiefly thyss:
A quiet minde, a godly life
which makes thee liue in blisse.
Refraine w^t pompe to baunte thy selfe
in fraile extermal things,
Being to this wearing wasting world
thou nothing with thee bringes.
See thou expell not from thy minde
and quite from it displace
Al vertuous actes and holie daedes,
though some seeke to deface
Thee, in whose minde is fullie ferte
the trade to vertues way

F. b. By

Apophthegs

By pleasant shewe of filthie vice
which leadeth men astray.

For some there are, who whē they see
one folowing vertues loze,
From vertue hard, to easie vice
they seeke him to restore.

Abstaine from wrathe in matters all
from Othes and laughter great,
From naughtie and yll companie,
from all delicious meate :
From giuing eare to secrete talke
and from dame Venus fielde
Retire thy selfe, and take in hande
of chastitie the sheilde.

Sustaine, Refraine, these ar two words
which great importaunce haue,
And if with reason thou them skan.
from damage much do saue.



The Apophthegs or quicke Sentences of Epictetus.

Epictetus a Stoike Philosopher seing a certaine fellowe boide of al good condicions , hauing a bolde spirite to speake yet to an ill intente, giuing his minde to the study of Philosophie : he with a loude boyce cryed out on the faythe of God and man, reproouing the man in these wordes : O man see whether the vessell be cleane, wherin thou dost put these things. For if thou shalte of arrogancie poure them in, they wil perishe: if they shall putrifie, they wil become brine, or vineger, or worse than these, if worse may be. He ment, that learning inferreth great hurt and damage, if it happen vpon a mind which is corrupted with yll affections : & the more excellente euery learning is, the greater hurte it causeth if it happen on a naughtie man : like as there is no thing more better then a good diuine,

Apophthegs

time, so there is nothing more pestilent
then an ill diuine. Gellius. lib. xvij. cap.
xix. & Erasmus. li. vij. Apoph.

He on a time hearing of a certaine
man y^e would easilie be flattered, said,
the crowes plucke dead mens eies out
of the carkasses and that not withoute
a cause, for none which is deprived of
life, hath the vse of hys sight. But flat-
terers corrupting the mindes of them
which are aliue, do take away al their
sighte. Stob. Antonius in *Melissa*. part.
.j. ser. lii.

He counselled that we shoulde con-
sider threé maner of wayes : the man
with whome we are conuersante :
Whether he be better than we oure-
selues are, or inferiour, or equall vnto
vs. It is meete to heare diligently, &
obeye him whiche is better then oure
selues, modestly to persuade the youn-
ger or inferioure, and to agree w^t thy
equall. And truly by this meanes thou
shalt never fall in contention when
thou art in company. Stob. serm. iii. de Tē-
perantia . Although this be before a-
mong

mong the precepts, yet I thought good
againe to repeate and recken it also
in this place. For as the prouerbe is,
Bis & ter quod pulchrum est repetendum:
y is, that which is goodly ought twice
and thrice to be sayd or repeated.

He being demaunded, what man
was riche. To whom (sayed he) that is
sufficient which he hath. *Strob.*

He sayd that the Gods did not hate
such , as in this life doe contende and
wrastle w^d divers miseries. The Phi-
losophers meaning was, that aduersi-
tie was vnto men available: to whom
if things do prosper according to their
desire, they are so vexed w^d the Furies,
that is, with anger,couetousnesse and
lust,y through their prosperitie , they
moue y Gods to wrath. This is fonde
in *Brusonius Contursinus.li.ij. Exempl.*
He being demaunded, by what meane
a man might purchase an honeste re-
porte, he aunswered. If thou wilt hane
a good name , learne to speake well,
when thou hast learned to speake wel,
endeououre to do well , and by this
meanes

The Manuell
meanes thou shalt get a good report.

He being demaunded howe a man
micht procure sorrow to his enimie,
sayd: If a man do so frame and dispose
hymselfe, that he do all good things.

X X
The same was accustomed to saye,
that it was more necessarie to cure the
soule than the body, seing that it is bet
to dye, than to leade an ill life. *Anto-*
nius in Melissa, part. i. Ser. lvij.

X X
The same was wont to call such as
shewed the selues to be Philosophers
by their beard, garmēt, and bragging
wordes, *Factis procul, verbis tenuis,* ha-
ving their dēdes farre of, & their wor-
des at hande.

The same was wont to say, that a
life ioyned with fortune, was like vni-
to a violent stound of water. For it is
troubled, and full of dirte, and
harde to enter into it, it is
violent, rozing, and co-
tinueth a shorte
space.

FINIS.



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